

Hitler shot scores of his actual or potential enemies without trial. Such a swift and bloody stroke was in strict accordance with the doctrine of *The Prince* that, if the ruler strikes at all, he should hit hard and get his blpw in first. But the twentieth century is not the sixteenth. When the foundations of law have been overthrown, practices long abandoned are revived by men who seize power through violence and retain it by fear. Our disgust at such reversions is a measure of the advance we have made since the times when the murder of an opponent was accepted as a matter of course.

When we pass beyond national frontiers and enter the perilous field of international relations, we find that the Florentine tempter is more difficult to dislodge. We are confronted with the fact that for a single state to follow the dictates of private morality while its neighbours apply the maxim of national egoism may well be suicide. No country has an unblemished record; but some states show up better than others, and even in the twentieth century uneasy feelings persist that in an emergency the less scrupulous may score. Weak though the urge has been towards the organization of mankind on the basis of law, the slow process of moralization has been held up again and again by mutual suspicions of sincerity. The pace of a convoy is decided by its slowest unit. For instance the willingness of some Powers to accept arbitration or a drastic reduction of armaments has been shipwrecked on the refusal of others to follow suit. Thus in the international sphere we have to recognize the disagreeable fact that no government is entirely its own master. In a world of sovereign self-sufficing nationalism, this is a very serious matter for the planner and the idealist.

Another important consideration must be borne in mind. In every community there are men and women

ready to suffer
exile or imprisonment, torture and death for
their principles;
and they are the salt of the earth. With states it
is different.
The private citizen may prefer to surrender his
life rather than
his faith, like the brave Armenians confronted
with the alter-
native of apostasy or instant death. A state
cannot and must
not make such a sacrifice, for it is the trustee of
the generations
to come. If brutally attacked or summoned to
surrender its
independence, its duty, I believe, is to resist. To
yield is to
make the world safe for the aggressor and the
thief. By re-
fusing to open the frontiers to the German
armies in 1914,
the Belgian Government kept alive the soul of
the nation and